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"I AM THE ALPHA AND THE OMEGA, THE BEGINNING  
AND THE ENDING; THE ONE WHO IS, AND THE ONE WHO  
WAS, AND THE ONE WHO IS COMING, THE ALL POWERFUL.

### ONLY.

Only to seek my own!  
Ideal ones, dream-callers;  
Feeling, for me they are born and live,—  
Are waiting and longing as I.  
What zeal more earnest or eagerness fond,  
Than coming to those who are calling?

Only to find my own!  
Comrades and friends;  
Those who feed me with fond admiration,  
And see in me mirrored their rarest reflection.  
For these I am flowing a fountain of joy—  
A cup of blessing, a chalice of bliss.

Only to know my own!  
Lovers, adorers;  
Into whose charmed circle I'm drawn  
By forces mysterious, delightful, ecstatic:  
In rapport, harmonious, exultant, at peace,—  
O dawn of new transport, O day of new trust!

Only to love my own!  
Heart pressed and enclasping;  
One mind, one soul, one emotion, one hope;  
Thoughts mingling, glowing, blossoming, fruiting;  
Speech mute, eyes and touch sweet and eloquent,—  
Making music of life one long thrill of love.

—Adiramed.

### LOVE AND LIFE.

"Call me but love, and I'll be new baptized."

—Shakespeare.

All perceptions spring from two fundamen-  
tal concepts, Love and Life. These two ex-  
pressions are commonly regarded as synonymous  
but they are not. One is the cause, the other  
the effect.

Life is that eternal ocean of force  
within whose tremulous deeps all manifesta-  
tions take place. Love is the soul or focal  
center from which life currents radiate, and  
about which all phenomena cluster. Love  
then is the creator and Life the created. Love

TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF  
THE HIDDEN MANNA, AND I WILL GIVE HIM A WHITE  
STONE, AND IN THE STONE A NEW NAME WRITTEN."

is God, the parent; Life is Form, the offspring.  
The mind of man is the mirror in which Love  
beholds herself as Life.

Love acts as it will according to its own  
law—the law of desire, which is the law of its  
own necessity.

Love cannot be bound, for it is supreme and  
holds the keys.

Life, as a phenomenon may be destroyed,  
but Love as a principle is indestructible. One  
may blow out a light but the fire still remains,  
ready to blaze anew the instant the conditions  
are restored.

Death manifests itself as the destroyer of  
Life, which means that it merely puffs out the  
formal manifestation of life. About the throne  
of Love there is a charmed circle drawn which  
death cannot even approach.

What appears as death is but the infolding  
of Life by Love. When the scepter of Love is  
raised, new Life unfolds again.

"Love came at dawn, when all the world was fair,

When crimson glories bloom and songs were rife;

Love came at dawn, when hope's wings fanned the air

And murmured, 'I am life.'

Love came at even when the day was done,

When heart and brain were tired and slumber pressed;

Love came at eve, shut out the sinking sun,

And whispered, 'I am rest.'

—W. Wilfred Campbell.

### CAPRICORNUS.

The double-faced God of January  
Makes leaders brave and dealers wary.  
There's many a worse time to be born  
Than under the capering Capricorn.

Distinguished Capridans:—William Glad-  
stone, Isaac Newton, Chas. Sumner, Bayard  
Taylor, Benjamin Franklin, Daniel Webster,  
Robert Lee, Louis Pasteur, Thomas Paine.



## THOUGHTS AND THINGS.

What other things I hitherto have done  
Have fallen from me, are no longer mine;  
I have passed on beyond them, and have left them  
As milestones on the way. What lies before me,  
That is still mine. —Michael Angelo.

"It doesn't pay to do much talking when you're mad enough to choke,  
Because the word that stings the deepest is the word that's never spoke!  
Let the other fellow wrangle till the storm has blown away;  
Then he'll do a heap of thinking 'bout the things you didn't say!"

There are seasons when to be *still* demands immeasurably higher strength than to act. Composure is often the highest result of power. —Channing.

Go to nature in all singleness of heart and walk with her laborously and trustingly, having no other thought but how best to penetrate her meaning; REJECTING NOTHING, SELECTING NOTHING, SCORNING NOTHING.—Ruskin.

What is Truth? There is only Truth! It is a unit. It is the law of Being. You have not found the truth, because you are seeing and hearing untruth. On all sides and on every hand you are told that there is good and evil, God and Devil, high and low, upper and under, big and little in being. It is a lie. A lie is the hole left where you stick your finger in the water. Then there isn't any such thing as good AND evil, God AND Devil in Being? Certainly not, my darling, how could there be?—Thomas Shelton in Christian.

We are living in a destructive and transitional age; that is, we are on the eve of a New Birth, a New Society. The truth of this statement is seen in the breaking away of the people from old beliefs, old teachings; it is seen in the continued ferments and upheavals of the working or producing classes; it is seen in the origin and growth of new political faiths; it is seen in the battles between the old orders of religious teachings and the "New Thought" that man is his brother's keeper; it is seen in the growth of psychological phenomena or occult science; it is seen in the application of this psychic power in the cure of diseases without the use of drugs; it is seen in the tons or books, pamphlets, papers, etc., that are as so many workers undermining the Old Order of Society; it is seen in what the author has taught for twenty years and now teaches, that the meaning and purpose of this colossal amount of intellectual development is the precursor signifying that a New Order of Society is being inaugurated and the masses of the people are asleep to its presence and import. Awake!—"Justice," by L. Emerick.

Have you ever noticed that when men and women begin to feel "the weight of years" they grow very economical? Of course you have. Would you like a scientific explanation of this? It is simply an out-picturing of a condition which is transpiring in the body. The mind

has not recognized that Life cannot be exhausted, and consequently it is too economical to express itself in full and normal bodily action. This repression of the life force brings old age conditions, and eventually death.—Harry Gaze in Physical Immortality.

## GIVE!

"Good Master, what shall I do that I may inherit eternal life?"—Jesus beholding him LOVED him and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven."

Ignoring this command, thousands of people are poor in spirit: misunderstanding it, other thousands are poor in purse.

Possession of things considered valuable, naturally concentrates the mind upon methods of retaining these possessions.

This entails concern, anxiety, fear. Out of these develop avarice, greed, penuriousness,—all of which, from the small tacks of care used in the lining, up to the large spikes of selfishness, employed to fasten the cover, are driven one by one into the box which buries man at last from the light of life.

On the other hand, scattering possessions to the poor, and running about crying, "Lord, Lord, I have obeyed thy command, whither shall I follow?" is exactly as foolish as it would be to set fire to them, and then call upon the Lord for replenishment.

That which is named charity is often little more than a method of gratifying personal vanity. It is usually uncommendable because it tends to foster indigence.

To simply put bread into a man's mouth today, is leaving him in a perhaps worse condition to-morrow.

Hunger, want, pain, disease and suffering are the disciplinary devices of divinity, and must come in the ordinary course of human development.

Of the text, this, then, is the interpretation thereof: A man CANNOT receive until he gives. He cannot take on a NEW LOAD before he unloads the old.

Receiving is conditioned on giving: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

This embodies the significance of the whole sacrificial system. What did God want of the blood of bulls and goats? God, unfolding in mind little by little, has revealed the meaning of this principle. It means that man has got to LET GO and FREE HIMSELF of the luggage



which fastens him to earth; so that, when his wings do grow, he may be in a condition to fly.

This principle is applicable to the matter of healing. Many will say, "Why, if they have a good thing, let them pass it along"—in other words, "give it to us!" As if it were something which could be handed out in a bottle to them! And suppose it could be; would not these same people, many of them, want the bottle, cork, label, paper, string and clerk hire all thrown in, with perhaps a bag of cracker-jack for the children?

Something for nothing?—You cannot get it! You may spend your life trying, but you'll come out as poor as Job's turkey in the end, and find you have got exactly nothing for nothing.

Avarice is a sort of paradoxical puckering string. The more you draw on it, the more it puckers and consequently the tighter the sack closes and the less likely you are to get anything.

If you actually stand in need of money and pull upon Avarice, you don't get it.

If you do not need it and cease pulling, lo! the whole bag is dumped at your feet.

Nature is the best healer for greed in its chronic stages. A "right smart" spell of sickness sometimes brings a man to think how much he is willing to give in exchange for his soul, sooner than all the sermons in Christendom.

The doctor is Nature's ally in the case, since he comes in to relieve the patient of a large portion of the material which has caused the hardness of his heart.

Healing, mental science healing, is but another expression for love—active love. If you love, I am BOUND to return your love. We have exchanged loves and thus completed the circle of life.

So long as we continue to love, the vital currents will continue to flow between us. Thus you see that it is not for my sake but for YOUR OWN INTEREST that you take the initiative in extending your affection.

The Golden Rule, and all other Christ-rules, if followed in the right spirit, are found to be made not altogether for the other fellow, but particularly for YOU.

Successful business men have learned to apply this principle in their daily commerce with other men.

What are the expressions, "Honesty is the best policy," and "Courtesy wins patronage," but practical deductions from the application of the Divine Law of Exchange?

Therefore, my beloved, "It is more blessed to give than to receive."

Why hoarest thou, O man,  
That which is given to give?  
Touch but the gold to find it good,  
And reach it to thy brother.  
Put then thy hand

Into the earth,  
That yields thee as a mother.

Why holdest thou, O man,  
To that which doth decay?  
But sip the cup to find it pure,  
And pass it to thy friend;  
Then ope thy soul

Unto the light,  
That infloods without end.

Wilt live, O man, and never die?  
Then cut the driftwood loose.  
Stand in the mighty current strong  
Which sweeps the universe.

Drink deep and long  
Of thrilling love;  
Then, loving Love disperse.

## THE GENESIS OF CHRIST.

The Book of Genesis is certainly a very remarkable record and, despite the fact that it has engaged the attention of the best scholars and that libraries of commentaries have been written upon it, still we find that it remains unexplained and apparently inexplicable.

The literal interpretation fails to satisfy the enquiring mind as does also the theological reading. The book, in fact, presents the anomaly of being a figurative literality. It is a gigantic metaphor, a sort of duplex allegory which reveals and at the same time conceals the mightiest truth.

Moses is said to have commanded: "He that understandeth Genesis let him not reveal it."

It is of little consequence who wrote the Book. All that concerns us is to find the key to its interpretation. The word GENESIS, itself, betrays its origin to be Egyptian: GEN, meaning "birth," and ESIS, "ISIS"—hence signifying, "The birth or history of Isis."

Isis is the key which unlocks the mystic symbolism of this book, and, in fact, of the whole Bible.

In the primal creation as recorded in Genesis, man is named ISH, which when completed becomes ISHA or woman, "the mother of all living."

Now "ish" is the natural sound of the IN-DRAWN BREATH as "a" (ah) is of the OUT POURING BREATH.

Combined as the WHOLE-BREATH, we have "ISHA." And God "breathed-into" man and he "became a living soul." These syllables are still retained in a large number of our words. "Ish" is found with the signification of "being" in the words "is" and "exist", and similarly in all root languages.



"Ar" while it comes out in a few words like "are" "ark" and all compounds of the Greek "arch", yet occurs more frequently as "or", in words denoting the primal source of being: "origin", "orient", "orb", "order", etc.

Now, "ish" the indrawn breath was perceived by the ancients to be the receptive or negative principle; while "ah" was recognized as the manifesting or positive principle.

Everywhere throughout Nature, these two principles were seen operative.

The poetic or creative instinct of man has led him ever to transfer the center of his thought to the circumference of his perception and thus not only to picture as gods and demons his hopes and fears upon the face of the sky, but to see also in the changeless round of celestial phenomena, an animated picture or representation of his own inner experiences.

Hence it is that in time, "Ish" comes to signify the moon and "Ra" the sun.

While, in this way, the heavenly bodies came to be the objects of adoration, it must not be forgotten that the intuition of the ancient heathen (?) never failed to recognize the source and significance of the principles he worshipped always representing them as IMAGES IN HUMAN FORM.

The son of ISHA is SETH (or *She th*, "the seedling or germ:" compare "sheath") and the son of Noah is SHEM (*She m*, "chosen": compare "she") who becomes the father of the Semitic race.

SARA (*isa ra*) is the "chosen mother" who "becomes nations." ISAAC (*Isa ac*) is the "child of promise."

Back of "Ish" and "Ra" is perceived the One Cause of all manifestation. This is expressed as EL, the "Supreme God" [Heb. *Eloah*, Chal., *Bel*.]

Hagar, the "bond-woman", perceives her creation to be ISHMAEL, (*Ish ma el* the "woman-man-lord.") who represents the more animal type of man, the father of Islam.

H, the sign of the "full-breath" which made *isha* possible, becomes the sign of generation or fecundity.

God changes the name of Abram to Abraham and Sarai to Sarah so that in old age they "bear a son."

Jacob perceives a higher union to result WITHOUT this generative sign, and thus his name becomes IS-RA-EL, the "moon-sun-god."

Joseph (*ose*) is but a paraphrase of the same root-name prefixed with the Hebrew breath-sign,

J (*yod*, a hand) which is now the expression of the cause standing at the head of all phenomena, and extending out into multiform manifestation, hence, used in the sacred name: Jao, Javeh, Jehovah.

In Egypt at the time of Joseph's "going down," AISH (*ish*) was the regular word for "man." It was in this country that Osiris and Isis were the ruling divinities; the one symbolizing the active and the other the passive force in nature, represented respectively by the sun and the moon.

MOSES (*ose*) is MUSEUS or Muse, "the public sign of husbandry." There were really twelve of these, nine of which were active, the nine Muses in Greek Mythology, and three of which were passive, these latter becoming metamorphosed into the "three graces", or "charities"—faith, hope and charity—from the fact that during three months the valley of the Nile was under inundation and people had to go in boats (*Charon*, a boatman). A different Muse, as a figure, was displayed each month of the year.

Thus it happened that Moses was surnamed *Menes*, the lawgiver: In Egypt, *Museus Menes*. Naturally such a one would be chosen to lead Israel through troublous waters to the promised land.

Moses, as the impersonation of Isis, may be said to represent the active feminine principle operative, through Aaron, "the brother." Moses has intuition but no speech. He can "hold up his hand" and direct a conflict, but Joshua and Amalek have to do the fighting.

In their wanderings through "Zin," Moses keeps revealing new and higher phases of thought. He brings down the tables of law from "Sinai" whence originated sin. He brings forth "waters," causes "manna" to fall, raises the "serpent."

When Moses is at last outgrown, JOSHUA (*osha*) becomes the leader of the chosen race. In Mongolian dialect "Jos" is still the sun and "hua", the moon. Is it, then, very difficult to understand how "Joshua", as the sun, stood still? or how, as the moon, he parted the waters of Jordon, thus "passing over?"

EL-I-JAH (the "Lord-God" manifested, having the "I-center") performs great miracles and ultimately goes up in a "chariot of fire" without "tasting death."

His mantle falls upon EL-I-SHA (the "Lord-man") who receives a "double portion" of Elijah's spirit, so that after death even his bones have power to "bring to life a dead man."



In the name of EZRA (*is-ra*), the law-giver" we see the same name being carried forward, while in the name of ISA-I-AH we have a direct prophecy of the *Mess-i-ah*.

At last the wonderful climax of this history of names is found in JESUS of NAZARETH.

It was asked, "Can any good thing come out of N-AZAR-ETH" (that is, out of "*woman man*")? The answer was, "Come and see."

What is Jesus but the same original ISHA, coming down through ISRAEL, JOSEPH, MOSES, JOSHUA, ELIAS, ESIAH and finally appearing as ISEUS or JESUS, the MESSIAH?

JOSEPH is the type of JESUS. He is a "fruitful bough, BY THE WELL; whose BRANCHES RUN OVER THE WALL: From thence is the shepherd, the STONE OF ISRAEL."

His name occurs five times in the genealogy of Jesus, and Joseph becomes finally the father of Jesus.

The names Joshua and Jesus are identical in the old text. That Moses and Jesus are essentially the same is easily shown.

MOSES is "watched by Miriam and adopted by a virgin" (having been drawn from the water); JESUS is "born of the virgin Mary." Miriam and Mary are the same name and mean "the sea," pure water.

Both children are threatened in infancy with the sun-King: in Judea, HERIOD (Greek, *Helios*, the sun) and in Egypt, PHARAOH (*Phra*, the sun.)

What would have become of these water-babies if the merciless arrows (rays) of the sun had fallen upon them?

Throughout his whole history, Jesus is peculiarly connected with water. In the first place he comes into manifestation in the early part of the Pisces (Fishes) sign.

Baptism is the first instituted rite, changing water to wine, the first miracle. His disciples are fishermen. He walks upon the waters: he stills the waves. Regeneration comes through water—"water springing up into everlasting life."

In the transfiguration, Moses, Esias and Jesus are seen together; showing them to be successive impersonations of the same thought.

In the light of these revelations, let us not make the mistake of the astrologists, who, because they find the names of men written in the stars, conclude that they must necessarily be myths; nor must we make the equally fatal mistake of the theologists, who claim to believe in the real existence of these personages, but

transfer them to a land remote beyond the sky.

It is really of little consequence whether these historical people ever actually existed or not.

What is of far more interest and concern to us, is the discovery of the existence and reality of the principles which they manifestly typify.

Jesus as a man who died upon a wooden cross is nothing IF HE BE DEAD.

But he is NOT dead. He is MORE ALIVE today than ever before. He permeates the race. Jesus is, in fact, no more and no less than THE LIVING EMBODIMENT OF THE DIVINE FEMININE PRINCIPLE IN MAN, which always has been and ever will be THE LEADER OF THE RACE.

What other principle is there which could make the race possible?

Jesus rises to the ideal CHRIST through the power of the cross with the masculine principle.

In truth, Jesus is ever being thus placed upon the cross and crucified, and must be as long as men sin [Greek *hamartain*, "miss the mark."]

He (*she*—what is HE but IS-HE?) is "the Lamb slain from the foundation."

Anciently the negative or feminine principle was expressed as the horizontal line, the "earth," while the positive or masculine principle was represented by the perpendicular line, the "solar ray." United, these two lines formed L, the "Tau Cross," symbol of generation. Raised, this became T, the "stauros," altar, (*al-tau*, divine tan) upon which all sacrifices were placed. "What think ye, then of Christ?"

Throughout the PISCAN age in which for over two thousand years, man has been struggling to come into the light, the conception has been that of the Greek XRISTOS.

X, generation, birth and death; R, the outpouring of spiritual upon material substance, light and darkness; IS, woman, a vehicle for manifestation, isolation; T, a temple, a material structure for worship, a pulpit, salvation by vicarious atonement. O, an indefinite vague principle, a soul without center. S. Sin, the Serpent, Satan, Suffering, Sex-principle unrecognized. But, "what think ye now of Christ?"

In the New Aquarian Age, into whose dawn we are being ushered, the New Christ will stand revealed as the LORD IN MAN.

CH displaces the ancient X; C is the opening into the circle, permitting man to "See" into the heart of things. H is the sign of the "whole-breath," and pictures the union of two individualities in one, a prophecy of the redeemed Gemini or "heavenly twins" of whom Adam and



Ever were the type. CH united into the sound of the New Tongue is "child," he that is "caught up to rule all nations with a rod of iron." R-IS, symbolizes the Divine Ray joined to the Immortal Isis, the MAN-WOMAN. At last, "the man" is the righteous "head of the woman;" T now becomes the true altar of which woman, "the woman clothed with the sun with the moon under her feet," is the pure vestal, through whom regeneration is attained. The OS, "old sense" is dropped as men need now no sign to express the "Omnipotent Science."

## PRACTICE LESSON, II.

In this study of deep and CORRECT breathing, there are certain VITAL and ESSENTIAL points which always seem difficult for the student to grasp.

Sensation is, at first, the only guide, but in time the muscles become obedient to thought, until finally automatism takes the place of volition, and sensation disappears.

Now the question is, how is one to recognize the right sensation? If you are getting hold of the "very inwardness" of this subject, it will not take more than five or ten minutes practice to assure you of the fact, for you will very soon have a decided feeling of dizziness, and later a faint or tired feeling in the region of the stomach and about the waist. The more POSITIVE you make your thought and acts, the more pronounced this feeling.

But never mind, for it is nothing serious. Keep trying to make every exercise come straight from the waist or diaphragm, regardless of the discomfort.

This sensation is due to the fact that you are now calling into activity certain muscles which heretofore have been relatively passive.

The object in this practice is to gain a perfect equilibrium or BALANCING of the inspiratory and expiratory efforts, so that it is possible to hold the breath without any sensation of effort.

The INDRAWN breath is NEGATIVE, that is, it is the actual food of life.

Thousands of little mouths are eagerly opened to receive it. It is not alone to supply the blood with oxygen, as physiologists teach us, but it supplies the soul, as well, with the emanations from deity.

THOUGHT is the offspring of the breath, therefore, the breath should be held within the womb of the mind until thought is generated.

The OUTPOURING breath is positive—expression. It may warble in song, ripple in laughter, flow in speech, or it may go out silently, laden with thought, to souls listening in the silence far away.

Many students are under the belief that they are "well up" in breathing, and have nothing more to learn on this subject, because they have taken certain prescribed courses in physical training and developed phenomenal breathing powers and great lung expansion, but it is easy to demonstrate that all this training has

not given to them an understanding of that subtle poise of effort requisite to produce a well modulated vitalized tone, the test of perfected breath control.

Everyone possesses all the faculties necessary for the full development and unfoldment of all physical and mental powers, and the only thing necessary to success is to use them, exercise them—practice, just as we must in order to learn anything.

Always know and realize that MIND is the MAKER and MASTER of the body. Practice thoughtfully and carefully with a WILL, and you can not fail to reap the benefits you most desire.

## RHYTHMICAL BREATHING.

Ex. 4 First position. Inhale slowly and evenly, then stop, and while holding the breath, draw in the abdomen and force all the air into the upper chest; then exhale very slowly.

Ex. 5 Inhale as above, stop as if going to hold the breath, but instead of holding, allow the breath to escape through the closed teeth in a prolonged hissing sound; thus, ss ———, mentally counting 25 before allowing the sound to cease. Keep this hissing very even and sustained, and notice well where it seems to vibrate against the teeth. At first you may not be able to count more than ten, but keep trying to HOLD THE BREATH BACK easily, and you will soon be able to count 25 with very little effort.

Ex. 6 Inhale in four little puffs, then whisper short, quick and explosively the following aspirates, repeating each one four times on the out-whispered breath to correspond to the four little inhalations; thus, inhale on 1-2-3-4; exhale on p-p-p-p. After going over the entire list separately in this manner, take a long slow inhalation and repeat the entire list on one breath; thus, "p-t-k-ch-h-f-wh-s-sh-th." It would be better to memorize this list of aspirates, as more attention can then be given to the method of production. A decided and sudden expansion should be felt at the waist on each letter.

Ex. 7 Inhale in eight little puffs. Whisper out four counts, and for the remaining four counts let the breath out on four whispered "ah's," thus, 1-2-3-4, ah-ah-ah-ah.

## FLEXIBLE BODILY ACTION.

Ex. 2 First position, hands on hips. Balance the body on the right foot, extend the left foot out sidewise as far as you can with the toe just touching the floor. Bend the right knee a little and push the left foot out still farther, keeping this limb perfectly straight and quiet. Now raise and lower the body by straightening and bending the right knee, allowing no change in the extended foot, except as it is raised from the floor when the right knee is straightened, and lowered as the knee is again bent. Raise and lower the body four times, making eight movements, counting one on each up and one on each down motion. Then change to other foot.



## THE CONJUNCTIVE CENTER OF ADIRAMLED.

Adiramled represents a school. Its doors are open wide. There is no club, no church, no organization, no society. There are no membership fees and no dues, save a trifle to keep oil in the lamp and ink in the well. All are welcome to come within and stay as long as they like and learn as much as they can.

This is a school of Immortal Life. It teaches how to live, how to live happily and how to live always. In this trinity of livings all things desirable are embraced.

Those who come expecting a recipe for immortality, which, like a prescription, can be filled at a drug store, will learn that the way to Everlasting Life is through unfoldment.

The final secret is a dangerous one, as dangerous as "in the beginning," when God had to bar Adam and Eve from it, because they were not ready to receive it.

It can only be known when man is fitted to live *as a God*. How near to this do you think you are? It may be you are really nearer than you suspect. I am going to be very plain, and shall keep getting plainer all the time, and shall endeavor to lead you to a high place where you can perceive all.

If others hold this knowledge, then they are guarding it most precious; and why are they doing so? Should not light be spread abroad in our midst?

I followed for many years all the leaders of the New Thought along every line, and was unable from their teachings to grasp the true idea of this one stupendous and all important fact—the fact of man's ability to absolutely control life and thus demonstrate over death.

"Despairing of learning it in the West, I went to the East, the source of Light, where, in one view, "in the twinkling of an eye," as I may say, the principle was revealed to me.

It was then and there that I received the NAME through which all things are becoming possible to me.

My beloved, I am filled with a deep, eager longing to impart this wonderful transforming truth to you. Perhaps as yet, "ye cannot bear it." First be free! that your own may come to you, for without this, you are in bondage and powerless to proceed.

Now the first lesson is this: Desire to know the Truth! Think upon it long and deeply by day and in the "night watches." All my greatest revelations come to me between three

and five o'clock in the morning; you may have another hour—find it. Ask continually in the Silence for MORE LIGHT. More light being your desire, you SHALL receive it. Keep reading *between my lines*.

Bless you, dear heart, the Bible reveals it all a hundred times in as many places, but, O, how skilfully, too, is it all hidden. It has baffled the ages. Scarcely one soul in Christendom has the slightest idea of what the Bible actually means.

I must disagree with the writer who says that we have "outgrown the Bible." When we have grown up to the Bible—to an understanding of its real meaning, which was purposely and wisely veiled by the writers, we shall find the "tree of life" growing in our front yards, and the spring of immortality within easy access.

Shelton is right, it takes exactly as much inspiration to read the bible as it did to write it.

Next month I shall begin a series of lessons on the Psychic Unfoldment of Symbols, a key to Biblical interpretation, which will open to students vast vistas of new thought.

GREETING! We are overwhelmed with congratulations. Thanks! thanks! more thanks! Of course, Adiramled is a success from the start, because it comes forth full of power, having long since passed the chrysalis stage in development. For many long years IT has remained in silent, thoughtful preparation and now bursts as a full grown butterfly out into the sunlight. Watch! The eyes of the world are upon it!

I am the First and the Last, I precede all!  
I form all, All exist through me. But—and these are the words of the Immortal Walt Whitman:

"I am not stuck up and am in my place.  
What I assume, you shall assume;  
For every atom belonging to me as good belongs to you."

\* \* \* \* \*

"You are altogether divine—  
All just as immortal and fathomless as myself,"

ADIRAMLED points the way to Olympus, the dwelling place of Gods.

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